

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

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PRESIDENT YOUNG'S TRIP NORTH.

[CONTINUED FROM PAGE 705.]

Bear Lake River Valley,
Paris, Friday, Sept. 13th.

At ten o'clock the meeting was called to order by President B. Young. Singing. Prayer offered by Elder Lorenzo Snow. Elder John Taylor said, we are gathered together in these valleys of the mountains, to fulfil all that the Prophets have spoken concerning Zion in the last days; to do this we must build beautiful cities, plant splendid gardens, build magnificent temples, make fine roads, &c.; and to accomplish all this, we have got to bend ourselves down to the matter of fact, every day duties of life. Our religion has just as much to do with these things, as with spiritual things. Which would require the greatest wisdom, to go out and preach the Gospel and baptize believers, or to guide and direct the temporal interests of communities? Both need the aid and guidance of the Spirit of the Almighty constantly. God's mercies are over his people; he is exercising an influence through the Holy Priesthood to overthrow wickedness, esta-

blish righteousness, and build up Zion in the last days; he is interested in our welfare, we are his friends, and he is our Father and friend. If we are not his friends, then he has no friends on the earth. He called upon Joseph Smith, and revealed to him the everlasting Gospel; by this means we have been brought into communication with the Lord; hence we are co-workers with God to bring to pass the things which have been spoken by the Prophets. I would like to inspire in the bosoms of this congregation greater faith in God. Encouraged the people of Bear Lake Valley to continue their endeavors to settle this country; referred to the rigor of the climate in the more southern portions of Utah, and how, through the mercy of God, the austerity of the seasons have been softened, so that fruit which flourishes in temperate climes now grow there luxuriantly. The same God is able to bless the seasons in this valley, through the blessing of the Priesthood and the faith and perseverance of the Saints.

Elder George A. Smith urged upon the people the necessity of saving up food for times of scarcity. No man should consider that he has a surplus of grain, until he has saved up sufficient to supply himself, and those who depend upon him, with bread sufficient for seven years. We should listen to the counsel and advice of our leaders on this and all other matters. Exhort all under 90 years of age to go to school during the long winters, and acquire a knowledge of the English language. It should become popular for men and women of all ages to go to school, that we may not be incompetent to do our share in building up the kingdom of God in the last days.

Elder Wilford Woodruff spoke upon the foul weed seeds that infest the wheat fields, and that are spreading all over the settled portions of this country. Recommended the farmers in this valley to pull up foul weeds wherever they see them, and thus keep them down. Concluded by recapitulating the teachings of the Elders during this trip.

Bishop A. O. Smoot and President B. Young addressed the meeting. Benediction by Elder Ezra T. Benson.

2 p.m.

Singing. Prayer offered by Elder L. Farr. Elder E. T. Benson said the Saints needed always the voice of inspiration to remind them of their duties, for man is prone to evil as the sparks fly upward. He that hath determined to follow the counsels of God through his servants, is travelling in a safe path; but he who walks in a different way than this cannot prosper. He that prays, and labors where he is directed, is always happy and cheerful. Here is a motto, "Mothers in Israel, we sustain our husbands." I wish this were the case in every settlement.

Elder E. Snow said, we are called to be the children of the kingdom, and God has organized us after the pattern of heavenly things. The Church of Jesus Christ of Latter-day Saints was organized in 1830, and may be well compared to a grain of mustard seed, which is the smallest seed known to the ancients, but when it grows up, becomes one of the largest of herbs,

so that the fowls of the air build their nests in it. The Prophet Joseph was called of God while still a boy, and in due time was ordained to the Priesthood of Aaron by John the Baptist. The records from which the Book of Mormon was translated were delivered to Joseph Smith by Moroni, an ancient Prophet, who finished and sealed those records. Peter, James, and John, were also sent to him, and they committed the keys of the Apostleship which they had received from the Savior. These ancients were the last of their race who held those keys of power, and the house of God being a house of order, they were sent to redeliver their keys, and power, and Priesthood again to man. In the organization of this kingdom we recognise the work and kingdom of God represented by Daniel as a little stone, which the Prophet said should become a great mountain and fill the whole earth. This order, and government, and Priesthood, which has been restored to earth again, is destined to triumph over sin, and to establish the rule of righteousness all over the earth.

Elder Lorenzo Snow said that Paris in the old world, and Paris in Bear Lake Valley, differ much from each other. There is one great difference, you cannot find one-twentieth of the number of children in a congregation of the same size in Paris of the old world, as there is here to-day; and in this way we are building up the kingdom of God, giving to it a population that will not apostatize and prove untrue to God, to their brethren, and to themselves. Whatever transpires we should construe to our good, and never let a spirit of ingratitude take possession of us, but acknowledge the hand of God in all things.

Elder George Q. Cannon said, considering how God has blessed this people from the first to the present, it is easy to see how all that has been promised to us by God and his servants can be fulfilled. God has blessed us with everything we desire before him as a people. The land is stretched out before us, and in vision I see your future greatness. Whatever greatness they may possess in Paris of the old world, we have one thing they

do not possess, and that is contentment, and consequently happiness; we are happy in our poverty, and when we, through the blessings of God, accumulate the riches and elegancies of life, we will still be happy and contented. Urged the necessity of education during the long winters in this valley. Let every young man prepare himself to represent the work of God, whom we love, in a fitting and proper manner, learn to write and speak their mother tongue properly, that they need not be ashamed of any one reading it; teach them to contemplate the religion of Jesus Christ, what is more glorious than this?

President B. Young spoke a short time. Elder C. C. Rich expressed his gratitude for the visit of the President and company to their valley. Benediction by Elder Geo. A. Smith.

Bloomington, 14th.

We left Paris this morning at nine o'clock, and reached Bloomington in time for meeting at 10 o'clock, which convened under a good bowery. Singing. Prayer offered by Elder L. Snow. Elder Orson Hyde said, that a number of brethren in the company had not spoken much on this trip, and he desired them to speak; much can be said in five minutes, more in ten, and a great deal in fifteen minutes. Elders Lorin Farr, Shipp, Crosby, Elbridge, Layton, Stenhouse, Noble, Call, Stevenson, Folsom, and Geo. D. Watt, addressed the meeting.

Elder Orson Pratt said, God helps those who help themselves; it is true in spiritual things, as well as in temporal things. The mind needs taking care of as well as the body, it needs food as well as the body. Education never came to the mind without labor, and labor of the hardest kind. If you would be educated, the mind must be disciplined.

Elder George A. Smith said, I feel to testify to the good spirit and value of the instructions which has been given. President B. Young spoke a few minutes. Benediction by Elder John Taylor.

We partook of a good dinner served up in a log school-house, after which we took our departure from Bloom-

ton, and arrived at St. Charles at a few minutes after three. The wind blows from the west, and a storm seems to be brewing. The northern portion of the Bear River Lake is in view, which appears in the distance like a stripe of light blue ribbon. St. Charles is decidedly the finest location we have yet visited in this valley, and things are not cut down by the frost to the same extent as in the settlements north. At 4 o'clock we met the Saints of St. Charles in a large log building. Singing. Prayer offered by Elder George Q. Cannon.

Elder John Taylor said, that St. Charles is the most pleasant place that he had visited in the valleys of the mountains. You have reverses to contend with, doubtless, but then these develop our manhood, and give us a chance to prove ourselves before the Lord. He saw nothing in this valley that is discouraging. He would say nothing about conquering our passions, for that we ought to have done long ago; we are on a mission from the eternal world, have a purpose to accomplish in this life, and ought to live so that we constantly enjoy the Spirit of truth to enable us to magnify our calling and Priesthood in that state of life to which it has pleased God to call us, as Presidents, Bishops, Elders, Priests, Teachers, &c.; as heads of families, and as citizens in his kingdom. We should learn to understand all things necessary to be understood regarding human life in the positions in which we may be placed in this world.

Spoke upon the necessity of imparting intelligence to our children, instructing them in the rudiments of a common education, and as much beyond this as possible, and above all teach them to have faith in God; we want our children to be far ahead of ourselves in those matters. Spoke of the progress made in the science of music, which he had discovered during this trip to Bear Lake Valley. Exhorted the Saints to study the proper use and powers of the words of the English language; should study our own history, the history of our American nation, and of other nations both ancient and modern, and all this not to glory in our knowledge and learning, but to honor God and build up

his kingdom. We should gain knowledge in science and in art, and be not a whit behind the world in scientific and artistic skill; everything that tends to light up man and exalt him towards God we should seek to possess, and all this that you and your children may become mighty men of God on earth. President B. Young spoke on education.

Elder Wilford Woodruff said, you have done well, but your city is too scattered to give you mutual defence in case of Indian aggression, and the little children are too far from school. With regard to a phonetic alphabet, to which the President has alluded, it should not be neglected. Exhort to the extensive planting of fruit trees, and bushes bearing the lesser fruits.

Elder George Q. Cannon said, every aspiration of our natures is satisfied in the Gospel. Spoke on the subject of phonetic reading and writing, showing its advantages. There is no necessity for any person in this Church to be unhappy if they live their religion.

Elder Orson Hyde spoke upon marriage, and exhorted the young men and women in all purity to join their hands in marriage, and multiply and replenish the earth.

President B. Young spoke. Singing, "Come all ye sons of Zion." Benediction by Elder Orson Pratt.

Sunday, 15th.

As soon as we could see to drive, we were on the road to Ogden by the new route. The morning was damp, there having been rain in the night. Heavy clouds were resting upon the mountains, threatening a storm before the day closed. This route gives a chance for a most excellent road; I think I am safe in saying that a good yoke of cattle can take twenty hundred pounds with ease from Ogden to Bear Lake and *vice versa*. We passed through a country covered thickly with grass on hill and in valley, until we came to Round Valley, one of the most beautiful places in the valleys of the mountains; it is almost round in shape, and skirted on every side with grassy hills, with mountains and canons in the back ground filled with timber, poles, and firewood. The soil

is composed of a rich black loam, and the valley is almost as level as a floor, and covered over thickly with the different sweet grapes that flourish in those mountain regions. It is watered by a number of springs which issue out of the rocks on the west side of the valley, forming a stream as large, I should judge, as City Creek. This stream empties itself into Bear Lake. Here we saw, I think, scores of bushels of young trout, they appeared to be as thick as they could lay together in the water, and we were told that large trout come out of the Lake early in spring, and congregate at the head of this stream in great numbers. Round Valley is supposed to be capable of settling over five hundred families. We camped for the night at Blacksmith's Fork. Here we found waiting our arrival an escort in uniform from Ogden, tents already up, an abundance of firewood brought from the neighboring hills, and a fat ox for supper and breakfast. These comforts were greeted by the company with joy, as they had travelled over a road made wet and heavy by soft falling snow, which fell during a great part of the day. The atmosphere was damp and cold, and many of the company were not only wet, but chilled with cold; soon, however, everybody was well warmed, fed, and comfortably put away for the night. The distance from St. Charles to our camp on Blacksmith's Fork, is supposed to be about fifty miles. This is one of the most beautiful streams my eyes ever beheld, almost as clear as air, and the scenery around is grand. For miles this stream presents a succession of dams and waterfalls from one to eighteen feet high. On examining the walls forming those dams, we found them to be the work of the beaver, which work has, doubtless, been going on for centuries; the beaver building, and the water filling up and petrifying into solid rock, the trees and sticks which that industrious little animal has accumulated during the lapse of ages. The melodious murmurings of those falls, the altitude, the stillness of those solitudes, the magnitude of nature's works, the little company of Saints, gathered from many nations, standing and sitting around the camp,

fire, with their Prophet and nine of the Apostles of the last days in their midst, the deep solemn voice of prayer to the God of heaven and earth for protection, all made an impression upon me of awe, of wonder, and humility, that I shall not soon forget.

At early dawn of morn of the 16th, we were aroused from slumber by the sound of a bugle. In a short time all were astir in the camp, the fires were replenished, breakfast eaten, teams fed and harnessed, and as soon as daylight revealed the road, we were again on the way. It snowed upon us all day, making this part of our journey somewhat uncomfortable and wearisome, passing over a new road, which was consequently rough, jolting, and shaking, and twisting to and fro our mortal bodies in such a way, as to make it highly necessary to watch and pray lest the temper itself should get into a state of insubordination.

Arrived in Huntsville at 12 o'clock. At one o'clock we met the Saints here in a very creditable meeting-house almost finished. Meeting was called to order by Bishop Hammond. Good singing. Prayer offered by Elder G. D. Watt. Elder George Q. Cannon spoke in regard to the present visit of the President and his friends, and referred to the exceeding great prosperity of the people; they are increasing in oneness, and as our knowledge increases, we shall become as a band of brethren in the length and breadth of this land. What leader in all the world feels interested in the welfare of his people; they are bent on the aggrandizement of themselves. It is not so with our leader, he is interested in the growth of this people in knowledge, and also in material wealth. That system which maketh us wise and wealthy, is for all the inhabitants of the earth, if they will receive the truth and be guided by the servants of the Almighty. We have advantages such as no other people possess. We should seek to develop every faculty within us, to be able to better advance the great purposes of the Most High God. It would be wise for all our brethren and sisters, who speak foreign languages, to adopt the English, instead of assembling together to perpetuate among themselves

their mother tongue, and they should teach their children the English language, that we may be a people of one tongue, and thus that we may be one, that we will not say I am an Englishman, a Scotchman, a Welshman, &c., but let every man say I am a Saint. Let there be no place on earth that presents more pleasant and attractive homes than the homes of the Saints do; that our children will be attached to them, that wherever they may go in after life, they may remember with pleasure the homes of their fathers.

Elder George A. Smith said, when the Saints gather together, they immediately commence to open farms, plant orchards, and build cities, and we have ever found that the Lord blessed the atmosphere and the country round about the possessions of his people. Spoke upon education. When a mother learns to use correct language, she will commit a finished style of language to her children. To read well is one of the finest accomplishments a man can possess. Encouraged the people to establish reading schools, as a profitable employment to follow during the long evenings of winter. The language in which we are taught of the Lord, in which his revelations are printed, should be thoroughly understood by all the Saints of all nations who gather to Zion. Spoke of the trip. This is the twenty-sixth meeting, lasting from two to three hours each. Our progress on this trip has been marked by demonstrations of joy and gladness. The settlements in Bear Lake Valley are considered a decided success, and it will in the future be one of the finest summer residences in the mountains.

Elder W. H. Hooper spoke of the great improvements made by this people, which attracted his attention during this visit of the President and his friends.

Elder Wilford Woodruff said, this is the first time I have visited your valley. You have a beautiful valley, good crops, comfortable houses, and a good house to worship God in. There is no generation that has greater blessings than this people in the mountains. The people of the whole earth are ruled by the devil, but the holy Priest-

hood has ruled in these valleys from the first ; the devil does not bear rule in Utah. You may give your children earthly riches, which may all pass out of their hands, but a good education will remain with them. The rising generation have got to carry out the great labor of this kingdom in its ultimate power and increase ; our sons and daughters should be prepared for this work. It has been said that no man is educated unless he knows where he came from, what he is here for, where he is going, and what he is going to do in the eternal world ; if this is the case, I think that there are but few educated in the world. Congratulated the people on their pleasant location.

Elder John Taylor said, what people or nation on the earth has the same kind guardianship over them as we have ? Among the nations of Europe, the rich are getting richer, and the poor poorer. With regard to the elective franchise, what people or nation are as blessed as we are ? Of this privilege the people of the old world are deprived. Our leaders are seeking constantly to bless us in all things politically, socially, morally, and in every other way, that we may advance in intelligence, in wealth, and in wis-

dom, until as a people we are elevated in the well-being and prosperity of our leaders. President B. Young spoke a short time. Benediction by Elder Orson Pratt.

The Saints in this valley seem to be very comfortable and well off. Our conveyances were waiting at the front of the meeting house, and we at once continued our journey through Ogden cañon, which presents a class of scenery of stupendous grandeur which baffles description.

We arrived in Ogden at about 4 p.m. The distance from St. Charles to Ogden is considered to be about ninety miles.

President B. Young was entertained by Bishop Chauncey W. West. We were pleased to come again beneath the roof of his hospitable dwelling, where we took solid comfort and refreshing rest.

Tuesday, 17th.

After a somewhat early breakfast, we bade farewell to our kind host, and reached Farmington at a few minutes after eleven, where we fed and rested our animals until between one and two o'clock, and reached the city about four.

Respectfully,
G. D. WATT.

THE "PALL MALL GAZETTE" ON "MORMONISM."

The unexampled prosperity and astonishing success of the so-called "Mormons," under the most adverse circumstances, is attracting the attention of all thinking men. They cannot but perceive that there is power in this "Mormonism," and power, too, of a singular kind ; but what that power is, and whence it comes, puzzles them exceedingly. All kinds of hypotheses have been put forth by those who consider themselves clever in discovering the hidden springs that move mankind to peculiar actions, and many predictions, based upon those hypotheses, have been uttered, oracularly, concerning the immediate downfall of this remarkable system. But all these predictions have failed hitherto, and

the clever men who made them have discovered that they had blundered, and that their sagacity was sadly at fault.

However, nothing daunted at the foolish mistakes of others, the *Pall Mall Gazette* comes out with a new theory on the spread of "Mormonism," and an old prophecy revamped about its speedy dissolution. He has found out why "scores of thousands of enthusiastic and energetic men" have been "drawn together" by "Mormonism," and what will cause its complete overthrow. Wonderful man ! let us hear him. He says, "The attractiveness of Mormonism has been all along two-fold. It has promised abundance to the industrial poor of

Europe, and many wives to those who are discontented with the rigors of European marriage laws. Polygamy is the privilege which has drawn together its scores of thousands of enthusiastic and energetic men, who were ready to submit to the discipline of any sort of despotism, providing only this liberty of marrying was secured to them. How they came to accept the supernatural claims of their leader and his chief assistants, it is easy to understand now. They believed in his assertions and asked for no proof, just as the vast majority of uneducated men and women in Christendom, accept the simple assertions of their teachers whether lay or clerical, with no more desire for evidence of the truth of these claims, than they have for a mathematical proof of the law of gravity."

Here are two reasons assigned why people will embrace this "delusion" and "imposture," in spite of all the warnings and "exposures" uttered by priests and editors. The first is, the promise of "abundance to the poor." Will the *Pall Mall Gazette* explain to the world why it was that so many persons embraced "Mormonism" when it had no inducements of a temporal character to offer them? The first eighteen years of its history, is a tale of suffering, privation, and distress, enough to make the angels weep. Did the Elders, who travelled without purse or scrip among the nations, have anything to offer to the poor, except the Gospel, when the Saints were fleeing before their Christian persecutors in Missouri and Illinois? Hungry, weary, and scantily clothed, they went from place to place, sometimes, like their great Master, without a place to lay their head; and the poor, who received them into their houses, and who administered to their necessities "in the name of a disciple," did so without any prospect of earthly reward. How much land, or "abundance" of any kind, had they to offer to the poor when the Saints were travelling across the great American desert, seeking for a home in the wilds of the mountains, far away from the wretches who had slain their Prophet and Patriarch? We venture to assert that neither the *Pall Mall Gazette* nor

"any other man," ever heard an Elder in this Church, offer any other inducement to people to join the Church, than the promise of Gospel gifts and everlasting salvation.

So much for the "promised abundance to the industrial poor of Europe," which he considers "by far the least tempting of the two inducements." The promise of many wives, he says, is the great attracting power which has drawn so many thousands together. But we beg leave to call the attention of the *Pall Mall Gazette* to the fact, that plural marriage formed no part of the creed of the Latter-day Saints until 1843, and that until 1852 it was not publicly proclaimed either to the Saints or to the world. When that doctrine was first published, the downfall of "Mormonism" was predicted by editors and preachers as a certain consequence; but as the voice of time has declared them to be false prophets, they now turn round and boldly assert that polygamy is the very cause of its success. They can blow hot, or blow cold, just as it suits them. We ask the *Pall Mall Gazette* to tell us, if polygamy is the great inducement for men to join this Church, why it was that so many embraced the faith, and passed through so much persecution on its account without faltering, when the Church permitted no man to have more than one wife? "Mormonism" was built up and established, and became a powerful organization, before ever the doctrine of plural marriage became a part of the system; and it was as difficult for its adherents to embrace that doctrine in their faith and practice, when it was first revealed, as it is for some editors to tell the truth, or frame a substantial argument, when they write against "Mormonism."

If the promise of many wives be the inducement for "so many scores of thousands of enthusiastic and energetic men" to go to Utah, what is the inducement which leads so many women to emigrate to that country? Is polygamy so congenial to the nature of the fair sex, that they gather to Utah in such numbers as the *Pall Mall Gazette* admits they do? It is generally considered that the idea of becoming a second or third wife, and

sharing a husband's home and affections with others, is positively repugnant to the female mind. Why, then, do so many women embrace the doctrines of "Mormonism," and leave their native lands to gather to the far off vales of Utah? And is it not rather remarkable that men should travel so far, and then submit to the "discipline of such despotism" as the *P. M. G.* says exists in Utah, just for the privilege of having several wives, when, if lust and licentiousness are their ruling passions, they have such an opportunity of indulging them in this *free* and *Christian* land, and that, too, without the care and responsibilities which large families must entail?

The *P. M. G.* says that "the Mormonite theory as to the relations between the sexes, is more outrageous than anything ever known in any semi-civilized people." Can he explain the "Mormonite theory" as he calls it? There are quite a number of his cotemporaries who are sadly ignorant upon the subject, judging from their statements and comments, and if he could enlighten them a little, he would perhaps be the means of preventing them from making so many ridiculous blunders, and would thus confer a boon upon mankind. But we are sorry to say that the *P. M. G.* seems to be equally in the dark, with them, upon the subject which he has undertaken to write about. "The Mormonite theory as to the relations between the sexes" is, that there should be no sexual intercourse between them outside of the marriage covenant, and that every woman should have the opportunity of filling the measure of her creation, that is, of becoming an honorable wife and happy mother. And unlike many social theorists of modern times, the Saints are perfecting the theory in practice, and demonstrating its excellence by its good results. No private mistresses, kept on the sly to gratify licentious appetites, disgrace the peaceful vales of Utah; no public *nymphs du pave*, in rustling silks, or flaunting rags, shamelessly promenade beneath the shade trees that border our spacious streets. Such things in "the Mormonite theory" are crimes. Crimes not only in the poor degraded

women, but primarily in the corrupt and low-minded beings who violate the dignity of manhood to lead frail woman astray. Crimes against our laws, civil and ecclesiastical; crimes against society which cannot be gilded over with cash. The seducer of female virtue is a *thing* to be shunned in the circles of the Saints, and no cloak that Mammon can make will cover up his villainy from their eyes.

What is the modern Christian theory as to the relations between the sexes, judging from the practices of Christian nations? It is, that a man may have one wife whom he may acknowledge, and keep as many mistresses as his means will allow, whom he must not acknowledge; that the children who may be the offspring of his marriage shall be legitimate, and have a proper claim on him for support, but that the children born of his illicit connexions shall be illegitimate, and may be cast on the wide world to fight their way through as best they may. It is, that if a frail, trusting girl should yield to the persuasions of a scoundrel, who deceives her, that she shall be cast out of society as a *thing* to be despised, while the hell-deserving villain who has betrayed her, shall be smiled upon as a gay Lothario, rather to be admired than otherwise for his "conquests." It is that the price of virtue is thirty-pence per week. It is that prostitution is a "necessary evil," to be ignored in conversation, but upheld and revelled in in secret. Talk about the "rigors of European marriage laws," and of "the relations between the sexes," is not the *P. M. G.* ashamed to make any comparison between the moral purity of "Mormon" society, as attested by disinterested and literary witnesses, and the foul corruption and hideous licentiousness of his own nation and city? That which in Utah is counted a capital offence, in Christian England is laughed over as "a trick of youth," or a trifling indiscretion. That which among the "Mormons" would brand a man as with the mark of Cain, in this land of Bibles, piety, and learning, is, with the aid of a little money, put completely out of sight, or burnished up to shine in certain circles as an ornament to be proud

of. We are sickened with disgust at the hypocrisy of men who know that these things are so, and who yet affect to turn up their eyes with horror at the moral condition of the Latter-day Saints.

The *P. M. G.* speaks in mysterious terms as to the license which is opened up by, what he says, is called in Mormon phraseology "spiritual marriage." Can any one tell us what he means, or does he know himself? We defy him to prove that in "Mormon phraseology" such a term is used at all. Whatever it may refer to, it is an invention of our enemies; and we have just cause to complain, that when editors and preachers take up the subject of "Mormonism," instead of referring to our authorised publications, and obtaining correct information, they go to scurrilous pamphlets, and take up the senseless fabrications of our avowed enemies, and palm their gleanings of falsehood upon the world as true statements of "Mormon" principles. Such a course is exceedingly unfair, and totally unworthy of a respectable journalist.

He tells us that "we came to accept the supernatural claims of our leader, that we acquiesced in his assertions and asked for no proof, just as the great majority of uneducated men and women accept the simple assertions of their teachers." How did he make that discovery? Did he ever take the trouble to inquire of the Latter-day Saints why they came to believe in the prophetic mission of Joseph Smith and of Brigham Young? His statement is a mere guess, and a very poor one. If he would take the trouble to inquire, he would find that the Saints are a body of people who have come out from the unreflecting masses, and, refusing to be blindly led by the self-styled teachers of the day, have begun to think for themselves; and having investigated the latter-day work, have embraced it from a firm conviction of its truth. He will discover that the "inducement" held out to them, in the public preachings of the Elders, and in the published works of the Church, was the promise of a divine witness of the truth for themselves as the fruit of their obedience.

And he will learn that in every nation where this Gospel has been received, the Saints bear testimony, earnestly and in the fear of God, that they have individually received from heaven a testimony that the work is of God and not of man.

This is why "scores of thousands of enthusiastic and energetic men," and a great multitude of faithful, virtuous, and intelligent women, are gathering from all nations to the vales of Utah. God has spoken from the heavens, and they know it. God has commanded them to come out from among these nations, therefore they are willing to tear asunder the ties of kindred, and go to the ends of the earth. God has revealed the doctrine of plural marriage, and therefore they receive it in their faith, and, in Utah, carry it out in their practice. They have demonstrated, by their willingness to sacrifice all their earthly possessions, that temporal wealth is not the inducement that has influenced them, and they have accepted polygamy on account of "Mormonism," and not "Mormonism" on account of polygamy. The influence that is drawing the Saints together is the Spirit of the Lord, and the cause of their marvellous success is, that the work is of God, and he inspires his servants to direct, and his people to carry out, every movement that is made for its progress.

With regard to the prediction of the *P. M. G.*, that "Mormonism" will break to pieces when the Prophet dies, we only have to say that the same false prophecy was uttered many times by the would-be wise in relation to Joseph Smith. His martyrdom, while it caused the hearts of the Saints to bleed, made them cling closer together, and exercise more faith in God, and the result was strength and increase to the system. "Mormonism" does not depend upon the life or power of any man. The eternal God is its founder, he directs its onward march, and as sure as that truth shall triumph and falsehood fail, so sure will He bring it to a glorious and speedy consummation, and that consummation will be everlasting and universal dominion.

CHARLES W. PENROSE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 16, 1867.

DISUNION—POLITICAL, RELIGIOUS, AND SOCIAL.

FROM time immemorial it has been usual with friends when about to separate, to express some fondly cherished wish, to ask some special favor, or bestow some precious memento of past affection or existing attachments, which has ever been held sacred to the memory of the giver ; especially if it were the dying request of a much valued friend, neither means nor exertion would be spared for its accomplishment.

When the greatest of all men, our Lord and Savior Jesus Christ, was about to be glorified, he, too, entertained a ruling desire in his mighty bosom concerning those to whom he had become so wondrously attached while here in the flesh, "the men which thou gavest me out of the world," they who had followed him in the regeneration, through the persecutions and hate of the ungodly ; and while surrounded by them, and in full prospect of leaving them soon, he said, "I pray for them ; I pray not for the world, but for them which thou hast given me," "neither pray I for these alone, but for them also which shall believe on me through their word ; that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us." This, and much more, did our great Redeemer express as the last great parting desire which he entertained for his believing brethren and sisters who did and should believe on him in all the world. Yet how distant is the fulfilment, or even the desire thereof, from the hearts of all professed Christians throughout the earth. So far from their entertaining any just conception of the weight or worth of these last yearning emotions of our Savior, it is palpable, from their general lives and conduct everywhere, that they do not attach even a common place consideration to this great cardinal feature of the Gospel—Union.

Viewing the Christian nations of the earth in a political, religious, or social point of view, instead of growing union, and consequent strength and confidence, we see on every hand increasing discord, division oft divided, diminution of influence and power, and a failing of confidence between nations, churches, and individuals, the result of which is impotency to stop the tide of crime, or check the downward tendency of all man-made institutions.

Politically—instead of union being essential or even desirable, it is ignored as an evil. In this country, where the Sovereign is the Head of the Church, and is entitled "Defender of the Faith," it is provided openly in Parliament, that in the House of Lords, on this side of the throne, sit the Government Lords, spiritual and temporal ; on that, the Opposition ; in the House of Commons,

on the right of "Mr. Speaker" sit Government ministers and members; on the left sit the Opposition. Thus, in the highest councils of this enlightened Christian nation, where are deliberated the gravest measures of Church and State, is set this most pernicious example of opposition to Government; and this opposition is not a mere casualty or contingency of events, but is actually provided for in the construction of the building and arrangement of the seats, while the existence of that Party is held in the British Constitution as an element essential to the "balance of power," lest the Sovereign, the "Head of the Church and State," should acquire a power that might become dangerous to the Commonwealth.

Thus does the head of the Church, the Lords spiritual, which include the chief of the national clergy, and Commons, set themselves up as an example of opposition and discord for the British nation and colonies to follow. As with the parent, so with the child. Colonial Parliaments, Town Councils, City Municipalities, Boards of Trade, Chambers of Commerce, Trades Unions, and every civil institution, follow the same example, while contention and strife, impotency and distrust, are filling the land with most revolting consequences, having indeed power to punish crime, but not to prevent it.

Nor is this destructive principle of opposition confined to the organization of Parliaments, councils, &c., but the fruits of this great moral Upas are seen and felt at elections of members to these various bodies, by the most unprecedented corruption, personal strife, and mob violence, frequently resulting in destruction of human life. All this, the legitimate fruit of that tree of death politely called "opposition," which being planted in the garden of the Government, and having struck its roots deep and broad in the scil, is extending its branches and shedding its fruit correspondingly to every class of Her Majesty's subjects, having been planted by the hands of a Government that claims to hold its power by virtue of a "holy anointing" and "divine right."

Religiously—Is the prayer of our Savior above quoted, any more heeded in religious observances throughout the realm, than in political affairs? A brief answer is afforded us by a recent issue of the *Times*, in which were named no less than ninety different worshipping denominations of professing Christians, all in the British Isles, and all made up of the Church of England and its offshoots.

England claims to have circulated more of the Scriptures to all mankind of every clime and tongue than any other nation, forasmuch as on her dominions the sun and moon have neither risen nor set for many years. Possibly she has done more to extend the words of Christ and his Apostles than we give her credit for. Mr. Wells, in his *Phrenological Journal* for September, says, according to Webster's definition of the term religion, "among mankind there are upwards of a thousand different religions, or, we should say modes of worship; and there are more than three hundred different creeds among those who call themselves Christians."

Now, in her world wide efforts to Christianize mankind, very likely more than the ninety religions we have mentioned may have resulted from the nation's efforts, while it is well known that the members of many of these religions do not believe and practise the same ordinances, many administer the same ordinances in different ways, while many, too, will not fellowship each other at the table of the Lord's Supper. Thus do they declare to the world

that they are quite as far from being one with each other, and one with the Lord, as are professors and unbelievers.

Socially—The pen falters at undertaking to portray the evils and sorrows which are the fruits of this tree, which has been so long under royal culture. Instead of finding united in Home those virtuous, satisfying delights for which each nature yearns, the father, the mother, the son, the daughter, wander abroad in quest of happiness which they cannot find at home ; suspicion, jealousy, drunkenness, &c., set parents at variance, the children take sides, some with the father, some with the mother, the house is divided against itself, and every mischief follows in train, until the worst that head can think or pen can write overtakes them, and life becomes a burden.

Infidelity of the conjugal relation is so fast manifesting its baneful effects, since the amendment of laws regulating divorce, that journalists are startled at the increased number of applicants, and propose a fund to meet the growing demand. The *Pall Mall Gazette* says, "It appears that there are no fewer than 152 cases for trial in the Divorce Court. It is suggested that, considering the frequency of these proceedings, it would be well if for the future, powers were given to trustees in nuptial settlements to create what is called "a reserve fund," in the language of banks and other companies, out of a portion of the annual proceeds of the trust, otherwise to be called a "Divorce Contingencies Fund," in order to meet the legal expenses that seem, sooner or later, to be incident to so many matrimonial contracts."

Thus from high to low, in every compact of society, political, religious, and social, we find all ties sundering, all bonds fast dissolving, and provision suggested in aid of their further dissolution. Already the land is filled with every crime, from the most petty to the most flagrant, including largely of seduction, suicide, and murder. The chaplains at the quarterly gaol session for Liverpool borough, held on the last Thursday in October, submitted reports which show that there were 8876 commitments during the year ending September 30th. This for a single borough, what must be the aggregate for the empire ? Where is the man of God in all the nation like Daniel, Nathan, or Nehemiah, to rise up, stop the tide of crime, and unite the people in the fear of God with the reproofs of heaven ? Alas ! sadly, sadly wanting ! The nation, religious as it is, seems to have entirely forgotten that Jesus ever enjoined upon his followers the necessity of their being united with each other and with him—indubitable evidence that his Gospel is not with them. "If ye are not one, ye are not mine." This is essentially the condition of all Christian nations, "alone and without God in the world."

FENIANISM.—We have been asked if the Latter-day Saints are Fenians. We answer, No ! emphatically No !! They are neither Fenians nor Garibaldians, nor yet do they belong to any of the filibustering expeditions which disgrace humanity with contention and bloodshed. Their mission is to preach the Gospel of the Lord Jesus Christ in its purity, as it has been revealed unto them, and warn the people to repent of their sins, their contentions, their corruptions, and their bloodshed, and turn to serve the Lord and help build up his kingdom in Zion. Should any Elder so far forget the duties of his calling as to advocate Fenianism, or take sides with any of the contending

factions with which the world so terribly abounds, let him be properly taught and reprobated by his President, and then should he persist, let his license be taken from him. *Shun all strife, teach the peaceable things of the kingdom.*
THE KINGDOM OF GOD OR NOTHING.

CORRESPONDENCE.

[Through the kindness of Elder Heber Young, we are permitted to publish the following excellent letter from his father, and we hope that every Elder in the Mission will take to himself the valuable counsel contained therein, for it is applicable to us all.—ED.]

AMERICA.

Great Salt Lake City,
Sept. 30, 1867.

Elder Heber Young.

Dear Son,—Your letter was received and perused with pleasure. I am glad to learn that you feel so well in your ministry, and I trust that this feeling will increase within you so long as you remain on your mission. I hope you will write to me often, and keep me informed of your progress and labors. You have now entered upon a new sphere of action, the responsibilities and cares of manhood, and especially those which pertain to the Priesthood are resting upon you, and much more is expected from you now than ever before. There is this consolation which God has given to his servants, that as their day their strength shall be, and he will bestow his grace upon them, so that they may be equal to every responsibility and emergency. You are now in a position to find Him a present help in time of need, and he will be to you all that you can desire, if you only seek to him with faith and diligence.

There is no position a young man can be placed in that is better adapted to give him a knowledge of God and of his Holy Spirit, than to be sent on a mission. If you are humble and prayerful, he will reveal himself to you with a power which you have never heretofore known, and you will have greater joy in your labors and in your existence, than you have ever before

been capable of comprehending. We pray for you constantly, and we feel assured that our prayers will be heard in your behalf. It will give us great pleasure to hear of your success, and of your magnifying your Priesthood, and fulfilling this mission which has been assigned to you honorably before God and your brethren, that when you return, you may come pure and unspotted. To this end I pray you to remember your high calling. You are young and inexperienced in the ways of the wicked world, therefore as Paul wrote to Timothy, so write I to you, "Flee also youthful lusts." Bring your passions and appetites, and all your feelings into complete subjection to the mind and will of God. If you are determined to maintain the mastery, you can do so by the Lord's help. The man who suffers his passions to lead him becomes a slave to them, and such a man will find the work of emancipation an exceedingly difficult one. Make the doing of God's will, and the keeping of his commandments, a constant habit with you, and it will become perfectly natural and easy for you to walk upright before him. The time of youth and early manhood is the proper time in which to form such habits. You know the truth sufficiently to be capable of teaching it. Let your example show it forth more strongly, even, than your words, that others seeing your good works, may be constrained to acknowledge that they are better than theirs, and may, perchance, be influenced to go and do likewise.

The present is rather an unhealthy season, and we have had a good many deaths among the children; but it is hoped that the cool weather will correct this, and make the elements more healthy. The grasshoppers or locusts

that we have had, have probably helped to poison the atmosphere and produce sickness, and the high waters may have had a tendency in the same direction.

Everything is peaceable in the Territory. We have never been more free from annoyance on the part of our enemies than at the present time, and the Saints are rejoicing in their religion, and are increasing in the works of righteousness.

In company with a number of the Twelve and other Elders, I left this city on the 2nd inst., on a visit to Bear Lake Valley. We returned on the 17th, having travelled three hundred miles, and held twenty-five meetings while we were absent. It was one of the most agreeable trips I ever made, though in returning from Bear Lake we had a two days' snow storm. We noticed great improvements in the settlements and in the circumstances of the people. Much valuable instruction was given to the people during our sojourn amongst them.

Our new Tabernacle, though not quite finished in every respect, is yet so forward that we expect to hold our fall Conference in it, commencing next Sunday. It has been pushed forward during the latter part of the summer with great diligence, and the workmen have manifested great zeal in their labors. It is a magnificent place, and will answer the purpose for which it was constructed, admirably.

Brigham, jun., John W., Oscar, and Katie and the children, with a number of other returned missionaries, have reached here in good health and spirits. We had discourses from several of them, yesterday, in the Bowery, all expressing their delight at reaching home. The company of emigrating Saints will probably be in within two weeks. Six four-mule teams, besides many individuals who have friends in the company, have gone out to meet and assist them.

Give my love to all the Elders who are with you, and accept the same to yourself, in which your mother and the family, and Presidents Kimball and Wells join, and praying the Lord to be with you, and to bless you with the power and wisdom necessary to magnify your calling, and to fill your

mission with honor, and to preserve you and to bring you home in peace and safety, I remain your father,
BRIGHAM YOUNG.

SWISS, ITALIAN, AND GERMAN MISSION.

Geneva, Oct. 31, 1867.
President Franklin D. Richards.

Dear Brother,—Yours of the 18th October came to hand last evening, in which you inquire about my success in the French part of this mission. I have waited expecting every day to have something of interest to write you. I have been travelling among the Saints at St. Imier and Geneva, and at the last-named place I have been successful.

Yesterday was my most happy day since I left home, for as I was making preparations to go to the waters of baptism, your kind letter, accompanied with one from brother Joseph Horne, and one from home, came to add to my joy ; my heart was full to overflowing, and I feel to thank God my heavenly Father for having so blessed my labors, and giving me a testimony of his constant goodness.

Sometime ago we baptized a boy of fourteen, who was afflicted with epileptic fits, but since his baptism he has not been troubled any more with them. Although a young boy, he had faith in the power of God through his servants.

Last evening I baptized five persons, the youngest being seventeen years of age. Although I had baptized and attended many baptisms before, I never witnessed such a beautiful sight as this ; the weather, hitherto cloudy and misty, cleared up ; the lovely Lake of Geneva was calm and bright, almost inviting ; the stars seemed as if they wanted to be witnesses, and by their presence add to the solemnity of the ceremony ; at a distance the snow-capped mountains were as a background to this sublime tableau ; it was beautiful to contemplate, and my heart felt to praise the Maker of it.

When the ceremony was over, we paused a moment contemplating the majestic sight ; the emotion and joy of all present was so great, that they fell into the arms of each other, kiss-

ing one another, and praising the name of Jehovah, grateful unto him for having sent his servants endowed with power and faith to make them participants of such a bliss.

As I was standing at a short distance witnessing such a scene, my heart was moved, and my eyes were filled with tears of joy. There is sometimes a certain happiness that the servants of God alone can experience, in which the soul enjoys a sweet beatitude, that seems to be as a reward or an encouragement in their labors.

I have used all my energy to fulfil my duty, the Saints are united, and with their faith and mine, and the help of God, I hope to do a good work here.

I am grateful to you for your offer of a number of the STAR, and I accept it with pleasure, for in my leisure

time I am translating some English to French for the benefit of the Saints. My health has been very poor, I took a bad cold, but I expect to be better soon, the temperature has been cold and damp. I have not been able to go to Paris again, my means of travel are very limited. I have not heard from the President of that Branch. Since my return to Geneva, there seems to be among the people a disposition of inquiring about our faith, but there is so much incredulity, that some even deny God. I hope to add a few more to our Branch in a few days.

Please present my respects to brothers Penrose and Preston, and accept my love yourself. Praying God to continue to bless you, I remain your brother in the Gospel,

OCTAVE URSENBACH.

SUMMARY OF NEWS.

In 1859 the area of the Papal States was 16,429 square miles, and the population 2,898,115. At the present time the area is 4520 square miles, and the population 700,000.

At an inquest held in London, on Wednesday, Nov. 6th, the coroner remarked upon the frequency with which suicides were committed in November, attributing them to the depressing influence of the fogs which are peculiar to this month.

The debt of the United States at the end of October was \$2,625,000,000, and the amount of cash in the treasury before the payment of the coupons \$134,000,000.

The Paris Exhibition of 1867 was visited by nearly all the sovereigns of Europe, and by some of the rulers of the Eastern world. Those monarchs who did not go are—Queen Victoria, Queen Isabella of Spain, King Victor Emmanuel, the Sovereign of Persia, the President of the United States, and the Emperor of China.

CURIOS STATEMENT.—On Saturday afternoon, Nov. 2nd, about half-past five o'clock, Mr. Thomas Perriam, of the Coastguard, states that while fishing in a small boat between Brandy Cove and the Outfalls, within a short distance from the shore, and about two miles to the westward of Ilfracombe, he saw coming swiftly through the air an object resembling a bar of iron, thicker than a man's arm, but not quite so long. It fell into the water with a whizzing sound about twelve yards from his boat. It came from a north-easterly direction, and its passage through the air was accompanied with a noise like that of a heavy shot from a gun. The man in the boat, hearing, though not seeing, this object, ducked his head instinctively. Other men fishing in different boats not far off, also heard the same noise and saw what has been described. No flash was noticed by any one. There were vessels in sight at the time. The statement of Mr. Perriam is confirmed by several of the persons who were fishing near him at the time in question.